

On the 27th instant, Miss MARY ANN BAKER ADAMS, daughter of Mr. Benedict L. Adams, of this city, in the 14th year of her age.

Poetry.

There are few of the miracles of our Saviour which more excite our interest than that recorded in St. Luke, on which the poetic narrative below is founded. It is not the mere exertion of Almighty power, displayed in the act, by which we are excited—it is not the fact that a dead man was restored to life, but it is that this man was the only son of his mother, and she was a widow.

From the Wesleyan Methodist Magazine.
THE WIDOW OF NAIN: A SKETCH.

He was an only child:
And all the fond affections of her heart,
A mother's heart, were fixed to agony
On him, her darling. The strong nervous frame,
The manly feature, and the graceful air,
But most the voice melodious, often drew
The tear of memory from her fading eye.
She was a widow—and in these could trace
The dear resemblance of his father's form.
He was her hope; and all of future joy
She told on earth, did aggregate in him.
O! 'twas her daily, her delightful task,
To minister his comfort; well repaid
If he were happy, while her aged breast
Throbbed with delight, when from his smiling
lip

Dropped, in kind accents, filial gratitude.
His cheek grew pale;
Save that a crimson blush more delicate
Than health's coarse pencil on the face of youth
Delineates ever, fiercely kindled there.—
The mother's eye saw the deceptive spark,
Like some advancing meteor, soon to lay
Her hopes in ashes.—Long her aged form
Bent o'er his wailing frame, in agony
None but a widowed mother e'er can know.
As sinks the crescent moon, in feeble splen-

dour,
Yet mild, and lovely; so he sunk to rest.
She gazed in all the silence of despair;
And when the last faint beam of parting life
Had passed her eye, a more than midnight
gloom

Hung o'er her soul. They bore him to his grave,
A lovely victim: many a weeping eye
Shed kind libations on his early bier;
In all the racking emphasis of woe,
The trembling mother followed.—On they
passed,
And soon the lofty gates of Nain unfolded,
As moved the solemn pageant to the tomb.
Scarcely they closed, when from the bleeding
heart

Of the lone widow burst a shriek of woe,
While from her eye a flood of burning tears
Issued afresh.
..... What soothing, gentle voice,
Breaks the sad silence? "Widow, weep no
more!"

She raised her drooping head; the tender
sound
Seemed like the filial accents of her child.
It was the "Man of Sorrows," he who felt
For human wretchedness,—so deeply felt,
That not his life was dear that man might live.
"Weep not!"—but from her quivering lip, a
word

Escaped not, while expressive of despair
She shook her hoary hair.—Straight to the bier,
In solemn silence, great in conscious power,
The Saviour now advanced.—Back to the
heart

The wond'ring blood impetuous recoiled,
And every eye was riveted. They stood
Gazing; while, 'neath the weight of morbid
day

Inmate, their terror-stricken limbs
Shook, like the pendant dew-drops in the
breeze.

The Son of God, in all the majesty
Of power illimitable,—all the zeal
Of pure benevolence,—now raised his arms;
And as it rested on the moveless bier,
His voice imperative the silence broke,—
"Young man arise."

..... A deep, responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick breathing sobs,
Declare the spirit heard its Maker's voice,
Heard and obeyed. The fainting mother sunk
Beneath contending passions, whilst her eye,
Bursting with hope, anxiety, amazement,
Watched every motion, and her listening ear
Drank every sound—she saw the corpse awake,
Cast off the folded coverings of the grave;
She saw her only, her lamented child,
Rise, like a midnight spectre, from the tomb,
And gaze in wild amazement on the scene.
She saw that well known eye, she lately closed,
Resume its brilliancy, she saw it rove
From form to form,—she saw it rest on her!

"'Tis false! 'tis visionary! madness! vain!"
It cannot be!" she deems the bliss too great.—
"Mother!"—she hears the voice, and, starting
quick,
Springs from the earth: again the filial cry
"My Mother!" burst upon her ravished ear.
She flies to his embrace, she grasps her child,
No shade delusive; tears of ecstasy
Relieve her loaded bosom; down they sink
O'erwhelmed with gratitude, and at his feet,
Who wrought the deed of mercy, pour their
praise.

Miscellany.

To the Editor of the Christian Observer.

Though your pages are generally characterized by a preference for what is plainly revealed in Scripture, and is practical in its tendency, above what is doubtful, or, if known, would minister chiefly to the indulgence of curiosity, I would yet trust that the following remarks on Saul's visit to the witch of Endor (related 1 Sam. xxviii.) are not wholly unsuitable to your columns; as they have for their object the explication of a scriptural narrative which has caused much perplexity to commentators, and has been laid hold of by sceptics to cast contempt on the inspired text. A chief difficulty that arises from the consideration of this narrative, is, that there should have existed a number of persons who possessed the power of raising the spirits of the dead; so that the peace even of departed saints was liable to be interrupted by them. That persons apparently of this description did amount to a considerable number, we may fairly infer from ver. 3. Commentators, with the intention of obviating this difficulty, generally remark, that these people acted under diabolical influence, and raised up, not the identical spirit, they pretended to invoke, but representations of the deceased, actuated perhaps by evil spirits.

But this explanation appears very objectionable. In the first place, it makes an assumption altogether unsupported; and next, it leaves one part of the difficulty as formidable as the other,—namely, that this supernatural power should have been suffer-

ed to be possessed by considerable numbers of persons, and this not for any valuable end to be answered by its exertion, but in express opposition to the declared will of God. It appears to me that an explanation much more simple and natural may be given.

If the narrative be carefully examined, it will be found to contain no evidence whatever of Saul's having seen Samuel; but, on the other hand, strong ground to conclude that the apparition of the seer was not seen by the king. From verses 12, 13, and 14, it appears, that though the woman saw, or pretended to see, Samuel ascending out of the earth, and so distinctly as to be able to describe both his person and his dress, yet Saul saw him not, but had to refer his inquiries to her in order to ascertain whether the spirit raised were the one he wanted. Some commentators, and among these Matthew Henry, think that Saul was in another apartment. Perhaps it may be thought, from the latter part of ver. 14, that though the vision was not visible to Saul at first, yet it became so immediately after the answer to his question. Our version does indeed say, "and Saul perceived that it was Samuel;" but the expression is incautiously rendered; the verb in the original is יָרָא, "he knew;" that is, he knew him to be that prophet, from the description of him which the woman had just given. Matthew Henry agrees with me, that "Saul was not permitted to see any manner of similitude himself, but must take the woman's word for it," and only "perceived that it was Samuel by the woman's description," his own overheated imagination supplying the rest. From the practice of this woman, we may fairly infer that of the whole class of this description of persons. They did not in fact raise any apparition; and though they pretended to do so, they did not pretend to render the alleged apparition visible to those who consulted them. But it will be asked, how could the deception be carried on? how could the inquirer be made to imagine that he was conversing with a spirit, if it were actually the case that no such spirit were present? Now it strikes me, that were this query put to a person altogether unacquainted with the transaction in question, and he were desired to account for it by a natural cause, he would immediately reply, that it might be effected by ventriloquism; and though my readers may smile at the idea, and think me a little fanciful in venturing to urge it, yet that this was the actual source of these deceptions appears to me extremely probable on several grounds; and I think my opinion is in some measure supported by an examination of the original term.

The Hebrew term by which persons of the description of the witch of Endor are designated, is מְדַבְּרֵי-קוֹל, mistresses of the קוֹל. The root whence this word is derived, signifies "to swell." Hence its meaning of utter, "a bladder," in Job xxxii. 16; and Buxtorf quotes Rabbi Aben Ezra to show that its signification of Python, which he gives it in this passage, and indeed in every other, is naturally derived from this meaning, "quod ex tumido ventris quasi ex utero oracula depremetur." Beza, as quoted by Leigh, in the Critica Sacra, accounts for its meaning in the same way, and adds, that the "spiritus immundus, ex illorum ventre, de preteritis presentibus et futuris interrogatus, respondeat." But what will, I think, be considered the most decisive evidence that this is the original signification of the word, is, that in the Septuagint, with the exception of the above-mentioned place in Job, it is universally rendered by φωνιστρίαι, ventriloquists. Now this translation, it must be recollected, was made nearly three centuries before Christ, and ought consequently to have great weight, as impostors of this kind were then frequent; and though the translators might not have been aware of the imposture, but have ascribed the voice to the agency of an evil spirit, yet they were perfectly capable of describing the manner in which it was apparently performed.

Nor is it an objection peculiar to the above explanation, that some supernatural and divine power was exerted over the woman, supposing such to have been the fact; for this is a difficulty that applies with equal force to every other supposition which commentators have brought forward. None, however widely they are disposed to extend the limits of infernal agency, dare confer on it the power of disturbing the rest of the departed saints. It appears however to me, that the circumstance may be accounted for in a simple and obvious manner, on the supposition of Divine interference. The woman seems to have begun in her usual way, pretending to call up the spirit. But Providence, if this view be right, had a design to accomplish, unknown to her. On a sudden, the appearance of Samuel was presented to her mind's eye; and so totally was she unprepared for this, that "she cried out with a loud voice," and being possessed with the true spirit of divination, instantly recognized Saul under his disguise.

There would be great harshness and improbability in supposing that the Almighty made use of this woman's supposed ventriloquism in the conversation which afterwards took place. Having turned, if the above hypothesis be correct, what she intended for a juggle into reality, his infinite power might produce the voice, or, if necessary, the appearance, of Samuel, in any way he pleased. With that point my argument is not necessarily concerned.

It is not, however, proved after all, that any supernatural agency, either Divine or satanic, was employed. It has often been alleged, that it is very possible that the whole was the contrivance of the woman, in concert with a confederate—perhaps with one of David's secret adherents, unknown to David—or one of Saul's own attendants, who was averse to his master's measures; that she knew from the first who was her visitor; and that her crying out with a loud voice, and her pretending suddenly to discover the dignity of Saul, were but feints; and lastly, that the whole subsequent prediction, as Matthew Henry thinks, was merely a probable guess, founded on the circumstances of the case, and intended perhaps to drive Saul to despair and self-murder. Making the necessary distinction between what is said in Scripture and what Scripture itself says, the whole has been resolved into a juggle; and if so, the idea of ventriloquism may greatly assist in forming a solution of the difficulty. The fantastic state of knowledge in those days precludes all idea of those inventions in optics, acoustics, or other branches of science, by

which, in modern times, much more difficult juggles might be, and have been contrived for the purpose of curious experiment. The woman's remark, that she saw gods ascending out of the earth seems very like acting a part to terrify Saul, as we can scarcely suppose, merely on her testimony, that there was any such appearance; and if this were juggle, why might not her assertion about Samuel be the same? If, however, she really saw any thing, or Saul ever, she really saw any thing, or Saul ever, might it not be either her own confederate, acting the part of the apparition, or some person in the secret of Saul's intended application, who, unknown to her or to Saul, had contrived the stratagem? In such a case, the idea of ventriloquism is rendered unnecessary.

Let it not, however, be inferred from the preceding remarks, that the existence of diabolical influence is intended to be denied. Far from it; for we have express scriptural evidence to prove this influence, in the powers, for instance, displayed by the Egyptian magicians. But from this very fact, a knowledge of mankind would naturally lead us to expect that such powers would have many imitators; and all that is here contended for is that the מְדַבְּרֵי-קוֹל come under this description, whether by means of ventriloquism, or by whatever other mode of popular deception.

MAHOMET.

The following brief notice of the life and conduct of this great impostor, is taken from a scarce book, attributed to the Abbe de Boufflers, the first edition of which was published at Amsterdam, in 1761. It is intended by him to exhibit the passion of ambition united with a heart that has no feelings of veneration for truths of the most sacred kind; and, in order to attain the pinnacle of his wishes, will countenance a false representation of religion even to the dying hour. The narration is as follows:—"Mahomet was the son of a Pagan and a Jewess, both of whom had sprung from the very dregs of the people; their poverty prevented them supplying him with an education. His childhood was consequently neglected, and the only things he in all probability acquired, (the fruits of wretchedness) were abstemiousness, and vigour of body. The daily wants to which the poor are subject, ordinarily, leave but little time for reflection; consequently, there is not much food for passions; notwithstanding every thing in active minds serves as a stimulant to inflame the feelings. A fortunate circumstance placed Mahomet in a rich Arabian merchant's house, and he dying, Mahomet married his widow. By this marriage he suddenly became possessor of immense wealth, which his master had left.

"The seeds of ambition with which he had been born, sprang up in his heart on obtaining this unexpected fortune. At first he only proposed to aggrandize himself; but the spirit of conquest having seized him, he was chiefly anxious to fulfil this desire; however, they both seemed to be worthy his pursuit, and he studied every way to accomplish his ends. Treason, perfidy, murders, sacrilege, and robbery of every description, excited in him no remorse. He viewed them only as a greedy conqueror. He trampled upon justice and humanity, regarding them only as the offspring of weak and timid minds, which not being capable of great or elevated undertakings, are sensible to pity only, because they feel how they themselves need support. He put himself at the head of a band of robbers, by whose aid he ravaged Arabia; the expectation of booty increased his banditti, and daily his dominion enlarged; his success spread terror around, and very soon he became master of an immense extent of country. But arms alone were not sufficient for the preservation of his power, over a people whom he had subdued through fear. He felt the necessity of adding imposture to tyranny, in order to strengthen his empire, and he suggested a system of religion that assured him the blind obedience of the people whom he had conquered. The few principles he had imbibed when under the influence of his parents, ought to have raised some remorse when he was contemplating the impious part he was about to play; but when ambition is carried to its highest pitch, every object is sacrificed to this unbridled passion, and even the most sacred things are abused, when it is believed they may prove instrumental to aggrandizement." "To accomplish his purpose, he employed an heretical Jacobite—a true Nestorian Monk, and a Jew, to assist him in writing his 'Koran' a most extraordinary composition, full of absurd and sublime ideas, mixed together without order or method. By this disorder and irregularity, he flattered himself the divinity of his mission would be established. The prophetic enthusiasm—the obscurity of his writings—their want of connexion—the miracles with which this extraordinary compilation abounds, produced astonishment in the vulgar, and contributed to excite belief in the imposture, and presently to a firm reliance that the impostor himself was a prophet sent from the Most High to declare to man the true worship he owed the Deity. The co-operators in this imposture might have exposed it, and ruined all the hopes of this aspiring man, and destroyed the very foundations of this monstrous building, had he not soon sacrificed them to his impious ambition; in order to have no witness of his infernal plot, he had all those who were confidants in his projects, cruelly massacred. Thus free from any inquietudes on that head, he gave full play to every kind of excess. His power daily increased; he employed arms, eloquence, and artifice, for the purpose of extending his empire; and he carried his imposture so far as to pretend that an angel dictated to him the oracles of the all powerful under the semblance of a dove, he having a bird of this kind generally upon his shoulder. The epilepsy to which he was subject, contributed to increase the belief in his pretended mission. He easily persuaded a credulous and ignorant people—struck, as it were, with astonishment and admiration at the pretended prodigies which he wrought before their eyes—that, at the sight of the angel Gabriel, he fell into ecstasies which occasioned those convulsions; while in truth, they proceeded from the disease. This ingenious deception was itself productive of most of his disciples; and he

carried it on to the very last. Perceiving his end approaching, he dictated the last chapter of the Alcoran as though he were inspired by God, and when about dying, he said "he was going to repose in the arms of the Eternal."

"The dogmas of religion which Mahomet established, gave him an absolute power over the people, and had they not rendered to him a blind obedience, they would have considered themselves guilty of a heavy crime. The profound ignorance in which he kept them, contributed much to make them, subservient to his wishes. Hence arose that arbitrary and despotic power which has produced to Mahomet and his successors the riches, the lives, and honour of their subjects, or rather their slaves, springing merely from the will or caprice of the sovereign. The people, entirely given up to the pleasures of the senses, and plunged in voluptuousness, have no other delight than in these enervating gratifications; even death itself is not painful to contemplate, since they anticipate the possession of celestial beauties hereafter, if they are obedient to the laws of their legislator. This flattering expectation, united with a firm belief in predestination, gives to them a degree of boldness which no other nation possesses. They are almost unconquerable. Every thing tended to favour the imposture, and Mahomet neglected no means to secure a belief in his doctrines, and to render his power unlimited.

Literary.

From the New-York Daily Advertiser.

CHINESE LITERATURE.

A friend has put into our hands a Quarterly Magazine, published at Malacca, called "The Indo-Chinese Gleaner," which contains many interesting communications on the language, history, religion, customs, &c. of the Chinese, some of which we propose to extract for the amusement of our readers. The imperfect knowledge possessed by the world, concerning that singular people, serves far more to sharpen our curiosity than to gratify it. They have preserved the same form of government for a greater length of time than any other nation, and still seem as little exposed as ever to any fundamental revolution. They have been acquainted with printing and the manufacture of gun-powder for many ages; and their workmen stand unrivalled in some of those arts which require a nice touch and a peculiar faculty of imitation. But this is not all: their spoken language is of a similar and difficult description, and, probably, more than any other in existence, requires the organs of a native to pronounce and to comprehend it with accuracy. It is composed entirely of words of one syllable, and of an indistinct pronunciation, which are made to express a variety of ideas by the most slight and subtle inflections, and present a foreigner with an unusual crowd of discouragements. Yet strange as it may seem, when all these obstacles are overcome, and the student is able to converse with fluency in Chinese, he has not made a single step towards the acquisition of the written language of the country, and has not even gained a single facility for becoming acquainted with a Chinese book and the reason of it is, that the two languages have not the least relation to each other. The written language is not formed of letters, like those of all nations; but the simplest elements to which it is possible to reduce it, are themselves the signs of ideas, and by composition, are made to afford a rich and copious language. All these symbols, simple and compound, have proper names, formed without any reference whatever to the objects or ideas they express, so that a person acquainted with the spoken language only, even if he were a Chinese, would not understand a single word of any one reading in a book. Their written language is established on exactly the same principles that have been proposed for the foundation of a universal language, and the reasonableness of such a project is certainly attested by the fact, that individuals from several nations in the neighbourhood of China can converse by writing, though neither of them can understand a word of what the other speaks.

Among their books, the Chinese enumerate many voluminous works on almost every branch of science and literature, written with talents, learning and taste, and presenting to the Chinese scholar an inexhaustible fund of instruction and amusement. In short, almost every circumstance connected with that singular nation excites curiosity. They form an immense empire, where the government apparently extends its power with facility and success to every corner, and not only restrains its own subjects within such limits as it prescribes, but excludes foreigners from its territories. So self-satisfied are they, that they regard the rest of the world with the deepest contempt; and so well supplied with the sources of independence, that they permit foreigners to trade with them only on the score of humanity. Their manners, policy, and history, are almost as distinct from those of other nations as if they belonged to a different world; and such is the masonic silence and mystery with which they unwarrantably treat their fellow men, that but for the laborious research of a few learned men, we should know scarcely less of the state of society in the moon.

We are, however, in a fair way to become more and more acquainted with that country, since the zeal which has been shown by many missionaries in their exertions to acquire an intimate knowledge of the people and their language for their benevolent purposes. A college was established in Malacca in 1818, to encourage and facilitate the study of the Chinese, as the preparatory step for the introduction of religious and moral instruction into the country; and the work before us clearly shows that the cultivation of Chinese literature, which is one of its leading objects, is at once desirable and attainable. The greater part of "The Indo-Chinese Gleaner," is devoted to the reviews and extracts of Chinese books, accounts of the country, &c. But some of the most interesting articles are relations of passing events, contained in translations from the Royal Gazette of Peking. From different articles it is our intention to make extracts:

but perhaps we should make a more judicious introduction of these strangers at the set, and present a short picture of the ideas of a Chinese on two or three different parts of the work. It is preference for home is necessary to keep mankind from crowding to the most fertile and delightful regions of the earth, quite deserted; but the following conceptions are such caricatures as to read them, we recollect the personage whom they are entertained, and fancy placed before us, with a face like one we see on a tea chest, a body like those who are ported by a few grains of rice, and then spied with a snail or an octopus, and a mind doing homage to sitting gravely down to recapitulate the enjoyments of all sorts by which he has been distinguished beyond the other nations of the earth.

"I felicitate myself that I was born in China," said Teen-ke Shih, "I constantly think that if I had been born beyond the seas, some remote part of the earth, where the cold freezes, or the heat scorches, where the people are clothed with leaves of plants, eat wood, dwell in wilderness, lie in holes of the earth; far removed from the converting maxims of the ancient kings, and are ignorant of domestic relations; though born into the world, I should not have been different from a beast.

"But now, happily I have been born in China! I have a house to live in, I drink and food, and elegant furniture, have clothing and caps and infinite things. Truly the highest felicity is mine." The following is a description of the English on their first appearance in Canton, and is taken from "A Topographical account of Canton."

"In the winter of the 29th year of Wan-lee (about 1600), two or three large ships came to Macao. The people's clothes were red, their bodies tall, and their hair red. Their eyes were blue and sunk in their heads. Their feet were one cubit ten tenths long. They frightened the people by their strange appearance."

The English were not permitted to land merely on account of the extraordinary appearance they made; but in the 10th year of Shun-che their ambassadors were received; and the emperor, in consideration of the duty of the voyage, ordered them to come on in ten years with tribute."

A brief summary of the essential doctrines of the religion of Fuh of Buddha taken from a book of the priest, makes the whole duty of man consist in frequent repetitions of the name of their god, and the worship of idols.

"Give up the three tsangs and all other books for others to tag at, and the four thousand roads for others to walk in. Beyond the one sentence, O-ne-to-fu, you need not use a single word. Let each see a retired room, and sweep it clean; therein an image of Fuh; every day a pot of pure incense; place a cup of clear water; and when evening comes, light a lamp. Whether painted on paper, carved in wood, the figure is just the same as the Fuh. Love it as father and mother, venerate it as prince and ruler. Morning and evening let us worship it with sincerity and reverence; fall prostrate like a tumbling down of a mountain, and rise with dignity like the ascent of the clouds."

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Attorney & Counselor at Law,

HAS removed into the District of Columbia, and opened his OFFICE in Georgetown. He will be happy to attend to the business of those who may intrust to him; whether professional kind, or in relation to claims of description, in Washington, Alexandria, or Georgetown. Jan. 18-4f

To Magistrates, Constables, &c. JUST published, and for sale at the Columbian Office, North E Street, near 10th Street.

THE REPORT OF A COMMITTEE adopted by the meeting of Magistrates, held at the City Hall on the 28th of May last, relative to the course of proceedings under the act, if Congress, passed March 1, 1833, entitled "An act to extend the jurisdiction of the Justices of the Peace in the recovery of debts in the District of Columbia."

Also, for sale, at the same place, the BLANK FORMS, adopted by the Justices, the copies of which were furnished the subscribers by the committee appointed to prepare them. The subscriber intends keeping a general assortment of BLANKS used by Justices of the Peace for sale on reasonable terms, and will be thankful for a share of patronage. JOHN S. MEEHAN.

JUST PUBLISHED And for sale by John S. Meehan, at the Columbian Office, North E Street, near 10th Street.

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In a Series of Letters, addressed to Joseph Butterworth, Esq. M. P. London. BY ANN H. JUDSON.

March 22-4f. PRINTING, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE COLUMBIAN OFFICE.

Vol. II.]

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Communicat

To the Editor of the S

If you think the following Cox's Female Scripture Bk. by to fill a column in you will please insert it.

"Solomon pronounces beautiful and the history of the world is a number of instances it has for possessors into many sciences, however, in this respect to teach wisdom; for the the attractions which be seems to be no less prevalent world. How many hours of low many days of the wasted females devote to the improv persons; impossible as it h ever will be found, to n black or white, to add one c ure; to bend one untractabl the admired curve to which ent attributes grace and lo responsible transformation is tempted. The treasures of rhusness; the more valuab health is often sacrificed a mity; and while the noble cultivated intellect and solie dected, the ostentatious dec ne polish is sought with uo ility. This most effectual remedy. The error is in ear ence the important busine dline by a solid education. degree of attention be paid to substantial acquisitions lies be systematically prepar attract, instead of being ass to be useful in the stations t dence has assigned them; rected that they should be of courting admiration, rather ing esteem; they will nee dited for domestic manage qualified for the sober reali There is a species of f against which we would Some persons are extreme their daughters should. frations of beauty; and fro tancy, a concern for appea into them, as of the fi Young persons so unhappily should receive a wrong bias surprised; and it will requi of salutary discipline, combi culation of religious princi to teach them, that to se are not the great purposes tence; that they must live and secure the approbation good by other accomplish for the arrangement of a harmony of a true. Unless unfortunate enough to mee rriplant and vacant admirer being nothing they are they will find, that person are not to be attracted by tior a butterfly exterior, b has a relish more refined, breathe the following senti appropriate language of a n connected with rationality

"Souls are for social bliss Give me a blessing fit to n A kindred soul to double joys."

From the tanc CAUSE OF APOS

and though every period stances, we must expect u ally in times of persecu a love of the world n duced as a much more p of apostasy than fear.

wife of Lot, live again in a ed examples. It may be a flout to point out in all c rectitude, the precise line between a proper and an of worldly good, and thu